

ARTICLE

Hakimiyah of Allah

Legislative Right of Allah (swt)

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I. HAKIMIYAH OF ALLAH (SWT)

Allah (swt) is the Hakim الحاكم. He is the supreme Legislator. All commands, judgement or legislation belongs to Allah (swt). Allah (swt) claims the Legislative right for Himself in absolute terms:

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

- 12:40 "Legislation is not but for Allah. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know.

The term "الحُكْمُ" is Legislation, Commands for judgment, authority to govern; meaning that it is the right of Allah (swt) that He alone declare the Legislation.

This right belongs to Allah alone because, Allah (swt) alone is the owner of the universe and no one is partner with Him in owning every atom in this universe.

- Allah (swt) said all kingdom or sovereignty belongs to Allah alone: قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ 3:26 Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will."
- There is no one who is partner with Allah in His sovereignty: 25:2 .. وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ .. and has not had a partner in dominion and has created each thing ..
- And since Allah (swt) created everything, it is His right that all Commands are from Him: أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ 7:54 Surely, His is the Creation and Commandment. Blessed be Allah, the Lord of the Alameen (mankind, jinns and all that exists)!"

The belief that universe and everything is created by Allah (swt) and dependant on Allah (swt) for its existence and sustenance, this belief is the essence of **Tawheed al-Raboobiya**, and Allah (swt) is the رَبُّ الْعَالَمِينَ (Lord of all that exists).

Because Allah (swt) is the (رَبُّ الْعَالَمِينَ) Lord of all that exists, it's incumbent on the Creation to follow the guidance of their Master and Creator. And if they have disputes amongst them, then they should return to the judgment of Allah (swt) and guidance of His nominated Messenger (pbuh). And they should reject the judgment of any other in order to be just towards their Creator.

- Allah (swt) said that we follow His Shariah on what was descended and explained to His Messenger: اتَّبِعُوا 7:3 Follow, [O mankind], what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember. '
- The Purpose of descending this guidance is that people judge amongst themselves with it: وَأَنْزَلَ مَعَهُمُ الْكِتَابَ 2:213 ... and with them He sent the Scripture in truth to judge between people in matters wherein they differed. "

But, if they don't rule and judge by Allah's Shariah, then they are unbelievers that will receive severe punishment on day of reckoning.

- Allah (swt) said: وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ - "5:44 ... And whoever does not judge by what Allah has revealed – then it is those who are the disbelievers. "

The belief that Allah (swt) is the only Illah, and none other than Allah is worthy of worship and obedience. This belief is the essence of **Tawheed al-Uloohiya or Tahweed al-Uboodiya**. And it is implication of Uboodiya that we must accept **Hakimiyah (حاكمية) of Allah** and accept **Allah as the Supreme Ruler or Supreme Judge (حاكم اعلى)**. And it is due to which people live their lives according to the Laws given by this Supreme Judge.

Historically this is that exact issue that has always been the reason of conflicts between System of Jahilliyyah and Islam. Otherwise, there have been many nations that though they lived in Jahilliyyah but they recognized that there is God who created them, and some of them also fulfilled their duties to worship Allah (in the sense of rituals). However, they differed on obeying His laws and differed in ruling and judging with His Hukm. They thought that accepting God as creator and worshipping him is one thing, and obeying His Laws is completely different thing.

Allah (swt) said describing such confused people as: وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ - "6:91 They (the Jews, Quraish pagans, idolaters, etc.) did not estimate (recognize) Allah with an estimation due to Him...", meaning that they made gross misjudgment in understanding the power and wisdom of Allah (swt). They thought that Allah has given them power and intellect but made no arrangement to guide them. Rather He has left them to decide how they choose to guide themselves. This is a strange definition of Allah (swt) that sends us to earth but doesn't tell us how to live. That all Allah (swt) wanted from us that we prostrate to Him five times a day, but He doesn't really care if we kill few people, and if we take someone's wealth unjustly.

And what kind of obedience to Allah is it when the entire system is governed by entities oppose to Laws and Commands of Allah? And if Allah (swt) wanted them to constitute their own Law, then he could have said go ahead make your own laws because you are very smart. But instead He warned them sternly and repeatedly that It is only Allah who has the power to be Legislator.

- Allah (swt) said: وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ - "5:44 ... And whoever does not judge by what Allah has revealed – then it is those who are the disbelievers. "
- and repeated: وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ - "5:45 And whosoever does not judge by that which Allah has revealed, such are the Zalimoon (polytheists and wrongdoers - of a lesser degree). "
- and repeated: وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ - "5:47 And whosoever does not judge by what Allah has revealed (then) such (people) are the Fasiqoon (the rebellious i.e. disobedient (of a lesser degree) to Allah"
- and repeated: وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ - "5:49 5:49 . And so judge (you O Muhammad) between them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad) far away from some of that which Allah has sent down to you"
- and repeated it over and over again
- and declared: إِنَّ الْحُكْمَ إِلَّا لِلَّهِ - 12:40 "Legislation is not but for Allah.."

Now, we ask that you judge yourself that how we can take this right of Allah (swt) as Legislator, when He is stating this over and over again. How can we take another entity as Illah? how can we take another Illah to be our Legislator?

No human is Abd (slave) of other human, i.e. No human has absolute authority over other human. This is the very essence of descending Quran is to free human from other humans, instead Justice is defined by Allah (swt), The Creator of All beings, and this justice is equally applied to all.

The very essence of “La Illah illa Allah...” is that Allah (swt) is “The Illah”. And Allah (swt) is the only one who defines the Law and Judgment. Those who seek to define the Law and Judgment parallel to the Laws of Allah or in contradiction to Allah’s law are in essence claiming Uloohiyah with Allah (swt), or seeking partnership with Allah (swt) as “Illah”. This is indeed a major Kufr and Shirk.

Those who claim that also have a right to Legislate are called “Taghoot” (الطاغوت) as the origin of the word “Toghian” (طغيان) in Arabic means exceeding the limit. Taghoot is any and every body or individual who claims the right of Uloohiyah with Allah.

Thus, no human has right to forbid anything on other human except that Allah (swt) forbids it on His creation Himself, nor they have right to permit anything on other humans if the Creator Himself prohibited it.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ

16:116 And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to

Jahilliyyah made this error that they separated the Hakimiyah of Allah (swt) from Tawheed al-Uloohiya. They claimed (strangely) that we can be obedient to Allah but we don't need His Law to be obedient. This is their error that made the mankind rebel against Allah (swt). When someone legislate laws contrary to Allah's law, he exceeds his limits, and self declare himself as "Illah". He starts to declare actions as halal, what Allah (swt) legislated to be haram. Thus, such person or entity that constitute laws that are contrary to Laws of Allah (swt) is Taghoot (الطاغوت).

In Islam, Allah is the Supreme Hakim of mankind, it is His Legislation that governs life of people. In Jahilliyyah it is the Hukm of Taghoot (الطاغوت) that governs the lives of people. When man bows against the Hukm of Taghoot, he essentially accept Taghoot as his Illah.

Ruling with Shariah (الحكم بما انزل الله) and its relationship to Tawheed Iman, and Islam

There is deep and fundamental relationship between Ruling according to Shariah and Tawheed and Iman (faith, belief). This is evident through many verses of Quran as the Hakimiyah (الحاكمية) of Allah is embedded in core Tawheed and Iman. And the obedience to Allah (swt) necessitates submitting to His Rules, His Commands, and His Orders. Allah (swt) states:

- 4:65 - 4:65 “But no, by your Lord, they will have no Faith, until they make you [O’ Muhammad] judge in all disputes between them, and find in themselves no resistance against your decisions, and accept [them] will full submission.”
- 33:36 - 33:36 “It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decisions. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error.

Relationship to Tawheed al-Uloohiya (توحيد الألوهية)

Tawheed al-Uloohiya (توحيد الألوهية) also known as Tawheed al-Uboodiya (توحيد العبودية) relates to complete and total submission to Commands of Allah (swt). And Allah's right to Legislate and Ruling with Shariah are directly related to Tawheed al-Uloohiya.

Ibada (عبادة)

- Firstly, in the sense of Abd (slave): Ibadah, in the linguistic sense, is to be under the control of the “Maaboud”, المعبود as a slave. Slavery to Allah (swt) is a privilege.
 - The sole purpose of our Creation was defined by Allah (swt) as: **وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ**. “And I (Allah) created not the jinns and humans except they should worship Me (Alone).”.
 - And Allah (swt) asked us to be His slave: **وَأَنَا رَبُّكُمْ فَاعْبُدُونِ** 21:92 “I am your Lord, so become my slave”. Meaning that we (human) only obey His Commands, and no one else.
- To submit to Allah, three areas of the human behaviour were identified in Surat Al-Anaam الأنعام (Surat Al-Tawheed):
 - **Do not seek Judgement with other than Allah:** **أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا** - “6:114 Shall I seek any Judge but Allah”
 - **Do not make Walie other than Allah:** **قُلْ أَغَيْرَ اللَّهِ اتَّخَذُ وَلِيًّا** - “6:114 Say: shall I take any “Walie” protector/supporter other than Allah”.
 - **Do not worship other than Allah:** **قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ** - “6:164 Say: Shall I seek for my Lord any one other than Allah”.

Ilah (اله)

- Secondly, in the sense of Ilâh: Since Allah (swt) is the sole Creator of the universe, all Creation belongs to Him and is subservient to Him. All provisions and sustenance is from Him, and all authority and power belongs to him. No one else has the knowledge and wisdom of entire creation except Him alone. Since He is the sole Creator and sustainers of entire Creation, then there can be no other authority other than Allah (swt).
 - Allah (swt) is the only Ilâh. **وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ** 43:84 It is He (Allâh) Who is the only Ilâh in the heaven and the only Ilâh on the earth. And He is the All-Wise, the All-Knower. "
 - Allah (swt) states that He is the only provider of sustenance, hence He is the only Ilah: **يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَأَنْتُمْ تُفَكِّحُونَ** 35:3 O mankind! Remember the Grace of Allah upon you! Is there any creator other than Allah who provides for you from the sky (rain) and the earth? La ilaha illa Huwa (There is no illah but Him). How then are you turning away (from Him)? "
 - Since Allah (swt) is the Ilah, only He commands the right to Legislate. Allah says: **مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ - سَمِيتُمُوهَا أَنْثَمَ وَآبَاءُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ** 12:40

"You worship not besides Him except [mere] names you have named them, you and your fathers, for which Allah has sent down no authority. Legislation is not but for Allah. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know.

- Allah (swt) says: وَاللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ - " 28:70 And He is Allah; La ilaha illa Huwa (There is no illah but Him). His is all praise, in the first (i.e. in this world) and in the last (i.e. in the Hereafter). And for Him is the Hukum (Commands, Order, Legislation, Decision), and to Him shall you (all) be returned. "

There are large number of verses to reflect that Allah is the only Ilah, and that Godness and Authority go hand in hand. The Sole God, the only Creator with unlimited power has the Sole Authority to command, order, legislate or make any decision. There is no other authority, god, ilah that can supersede His Command and Authority. Allah (swt) is the Supreme Authority and the Solo Power of the universe. Allah (swt) is Supreme Sovereign, and the entire universe falls in His domain, His Sovereignty, His Kingdom, His legislation and under His Command and Control. No one else shares this power and sovereign with Allah (swt). This is the essence of Tawheed al-Uloohiya.

Rejection of Taghoot (طاغوت) and other opposition to Allah's Commands

- Thirdly, in the sense of rejecting Taghoot, as Allah (swt) says:

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى

2:256 ... So whoever disbelieves in Taghoot and believes in Allah has grasped the most trustworthy handhold with no break in it...

Rejecting those who oppose Allah's Deen and transgress against his limits is first and foremost activity before accepting the Constitution of Islam. This can be understood by following verses:

- **يَكْفُرُ بِالطَّاغُوتِ - Rejecting Taghoot:**
 - 16:36 - وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ "And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghoot."
 - Thus, reject all false deities, rebels, ideas or concepts that contradict religion of Allah.
- **Do not take Scholars & Rulers as Lord:**
 - 9:31 - اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا "They have taken their scholars and monks as lords besides Allah, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him". Thus, pointing to those who start obeying them in commands contrary to Allah's command.
- **يُرِيدُونَ أَنْ يُتَحَاكَمُوا إِلَى الطَّاغُوتِ - Do not seek judgment other than Allah:** Judgment is only for Allah alone.
 - أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يُتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا 4:60 Have you not seen those who claim to have believed in what was

revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to taghut, while they were commanded to reject it; and Satan wishes to lead them far astray.

■ **Do not blindly follow your forefathers:**

- 2:170 - وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءُنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided?

■ **Do not befriend with enemies of Allah and His Messengers:**

- 60:1 - يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth...
- 58:20 - إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ Indeed, the ones who oppose Allah and His Messenger - those will be among the most humbled.

Relationship to Tawheed al-Ruboobiya (توحيد الربوبية)

Allah (swt) defines himself as Malik-ul-Mulk (Possessor of all the Kingdoms). The Creator that owns everything in this Universe and outside of it. Everything belongs to Him (swt).

- **Allah (swt) says that to Him belongs everything:** قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُهْذِلُ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ 3:26 Say (O Muhammad SAW): "O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things. "
- **Allah (swt) says all Creation belongs to Him, and all Orders and Commandments are for Him to give:** إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ لِرَبِّكُمُ اللَّهُ الَّذِي خَلَقَ الْخَلْقَ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ 7:54 Indeed your Lord is Allah, Who created the heavens and the earth in Six Days, and then He Istawa (rose over) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, **His is the Creation and Commandment**. Blessed be Allah, the Lord of the Alameen (mankind, jinns and all that exists)! "
- Hence, this leave no room for anyone else to own anything in Allah's Universe. Rather it is Allah's will that He choose to give anything to us. There is no choice in matter of Creation by the creation, so as there is no choice for creation to declare Commandments and Laws. Such an act will be considered a Shirk.
- Allah (swt) says: 28:68 - وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified be Allah, and exalted above all that they associate as partners (with Him). "

Relationship to Tawheed al-Asma wa-Siffat (توحيد الأسماء والصفات)

- Allah's right to Legislate and Ruling with Shariah is directly related to Tawheed as-Asma wa-Siffat (Names and Attributes of Allah). Two of the main attribute of Allah (swt) is Al-Hakim (الحاكم) and Al-Hakeem (الحكيم).
 - 95:8 Is not Allah the most just of judges? - أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ
 - Allah says: 7:87, 12:80 "... The Best of Judges". - وَهُوَ خَيْرُ الْحَاكِمِينَ
 - Allah says: 11:45, 95:8 "... The Most Just of the Judges". - أَحْكَمُ الْحَاكِمِينَ
 - Allah says: 13:41 ... And Allah judges, there is none to put back His Judgement and He is Swift at reckoning. - وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ
 - Allah says: 60:10 ... That is the Judgement of Allah. He judges between you. And Allah is All-Knowing, All-Wise. - ذَلِكَمُ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ
- Hence, denying Shariah of Allah (swt) is denying the main attribute of Allah that defines Him as Ilah.
 - Allah says: 5:50 "Then is it the judgement of [the time of] ignorance they desire? But who is better than Allah in judgement for a people who are certain [in faith]". - أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوفُونَ
 - Allah says: 6:57 "The decision is only for Allah. He relates the truth, and He is the best of deciders". - إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يَفْصِلُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ
- Rejecting this equates, Kufr and Shirk.
 - As Allah (swt) says: 42:21 Or have they partners with Allah (false gods), who have instituted for them a Deen (religion) which Allah has not allowed?. And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the Zalimoon (polytheists and wrong-doers), there is a painful torment " - أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ
 - As Allah (swt) says: 18:26 They have no Walee (Helper, Disposer of affairs, Protector, etc.) other than Him, and He makes none to share in His Decision and His Rule. - مَا لَهُمْ مِّنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا

Relationship to Iman (إيمان)

- A person cannot have Iman until he/she fully accepts judgement of Allah (swt) and His Prophet (pbuh). A hypocrite is identified by Allah (swt) with two well known traits:
 - Though a person makes a claim in believing in Allah (swt), however, when it comes to the Law and Judgement, he/she goes to the Taghoot and other opponent of Allah (swt) for judgement.
 - Such a person has hesitation to accept Allah's Law and His Messenger's judgement

- Allah (swt) asked us to follow His Commands and His Messenger's Commands without any hesitation in the heart against it. Slightest of hesitation against Allah's Order mean that Iman is incomplete. This has been explained in following verses by Allah (swt) himself without any ambiguity.

- Allah (swt) says: **أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا - وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا - فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ قَالُوا هَذَا الَّذِي كُنَّا نَعْتَذِرُ عَنْهُ وَعَظُمَ لَهُمْ قَوْلُهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا - وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا - فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا**

تَسْلِيمًا - 4:60 Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and **they wish to go for judgement (in their disputes) to the Taghoot (false judges) while they have been ordered to reject them.** But Shaitân (Satan) wishes to lead them far astray.[] (4:61) And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad SAW)," you (Muhammad SAW) see the hypocrites turn away from you (Muhammad SAW) with aversion (4:62) How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allâh, "We meant no more than goodwill and conciliation!" (4:63) They (hypocrites) are those of whom Allâh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allâh, worship Him, obey Him, and be afraid of Him) to reach their inner-selves (4:64) We sent no Messenger, but to be obeyed by Allâh's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad SAW) and begged Allâh's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allâh All-Forgiving (One Who forgives and accepts repentance), Most Merciful. (4:65) But no, **by your Lord, they can have no Faith, until they make you (O Muhammad SAW) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.** "

Here Taghoot clearly identified as another System of Law that Judges according to Laws that are contrary to Allah's Law. It also denotes a sovereign who doesn't acknowledge Allah's right to Rule and Legislate and abide by Allah's Law and Commandment in their judgement. Hence, that is why they have been ordered to "reject" them.

These verses also categorically states that a person who submits to Allah's command must resolve all their disputes in light of Allah's Law as explained by His Prophet (pbuh). In fact, a person who submits to Allah's command must reject any other method of judgement and law that contradicts Allah's Law and His Shariah. According to words of Allah (swt) such a system of law has no legitimacy in eyes of Allah (swt). A believer must not legitimize authority of Taghoot. It is mere hypocrisy to claim to submit to Allah and at the same time seem Rulings from Taghoot and Taghoot Laws.

The last verse clearly identifies that there shall be no hesitation in heart of a believer to accept Allah's Law and His Shariah. This principle was pronounced by the Prophet (pbuh) in the following words: "None of you can become a believer until his desires become subservient to what I have brought (i.e. my teachings)."¹ [Nawawi]

- The attitude of a believer is that when he/she hears Allah's Command, he/she rushes to fulfill it, instead of finding excuses and wasting time.

¹ Cited by al-Nawawi in al-Arba'in, see the tradition no. 41, transmitted on their authority of Abu al-Qasim Isma'il b. Muhammad al-Isfahani, Kitab al-Hujjah with the opinion that it is a 'good' and 'sound' tradition, with a sound chain of transmission. [Tafheem, Eng Translation]

- Allah (swt) says: 24:51 - "إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ
- The only saying of the faithful believers, **when they are called to Allah (His Words, the Quran) and His Messenger (SAW), to judge between them, is that they say: "We hear and we obey."** And such are the prosperous ones (who will live forever in Paradise). "

Relationship to Islam (اسلام)

The word Islam (اسلام) came from Arabic root س ل م which means submission and obedience:

- Abraham said: 2:131 - "إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمُ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ
- When his Lord said to him, "**Submit** (i.e. be a Muslim)!" He said, "I have **submitted** myself (as a Muslim) to the Lord of the Alameen (mankind, jinns and all that exists)."
- Allah (swt) instructed Prophet Mohammad (pbuh): 3:20 - "فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ
- So if they argue with you, say, "I have **submitted** myself to Allah [in Islam], and [so have] those who follow me." And say to those who were given the Scripture and [to] the unlearned, "Have you **submitted** yourselves?" And if they **submit** [in Islam], they are rightly guided; but if they turn away - then upon you is only the [duty of] notification. And Allah is Seeing of [His] servants."
- 22:78 - "مَلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا
- ...Therefore, be steadfast in the religion of your father Abraham. Allah had called you "**Muslims**" before this and has called you (by the same name) in this (Qur'an) ..."
- At-Tabari who is considered master of all mufasssireen (مفسرين), and the most prominent scholar in knowledge of the Arabic Language and the variant readings of the Quran, interprets religion (Deen) as meaning obedience and humility. He states this in his commentary on the ayah: 3:19 - "إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ
- "Indeed, the (only) Deen in the sight of Allah is Islam" A'al Imran 3:19
- He says, "Such is Islam, it means submission and humility. The verb derived from this word is aslama, in the sense of entering into Islam. Similarly it is said (in Arabic), aqhata al-qawm (قحط القوم) when the people (al-qawm) enter a period of famine (qaht) ...; So it is said aslamu when they enter into Islam, which means submitting and humbling themselves, and giving up resistance. If this is the case, then the interpretation of the ayah (إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ) is that the obedience means obedience to him, and affirmation on the lips, and in the heart of total enslavement (uboodiyah) subjugation and submission to Him by means of obedience to all His commands and prohibitions, submission without any arrogance or deviation, without associating any of His creatures in that submission or worship"².
- Obviously, the purpose of this submission (Islam) is to obey Allah's Commands, and use Allah's Command in every sphere of live. Whoever submits to Allah's Deen is considered to be on right track.
 - Allah (swt) says: 31:22 - "وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ
- And whosoever **submits** his face (himself) to Allah (i.e.(follows Allahs Religion of Islamic Monotheism), worships Allah (Alone) with sincere Faith in the (1) Oneness of His Lordship,(2) Oneness of His worship, and (3) Oneness

² Tafseer at-Tabari, 4/255 - Man-made laws vs Shariah

of His Names and Qualities), while he is a Muhsin (gooddoer i.e. performs good deeds totally for Allah's sake without any show-off or to gain praise or fame etc. and does them in accordance with the Sunnah of Allah's Messenger Muhammad SAW), then he has grasped the most trustworthy handhold (La ilaha illa Allah (there is no Ilah but Allah)). And to Allah return all matters for decision. "

- Allah (swt) says: وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا 4:125 And who can be better in religion than one who submits his face (himself) to Allah (i.e. follows Allah's Religion of Islamic Monotheism); and he is a Muhsin (a good-doer - see V.2:112). And follows the religion of Ibrahim (Abraham) Hanifa (Islamic Monotheism - to worship none but Allah Alone). And Allah did take Ibrahim (Abraham) as a Khalil (an intimate friend). "
- Allah (swt) related submission (Islam) to His Deen, and considers His Deen the only way to submit to Allah (swt).
 - Allah (swt) says: إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ 3:19 Truly, the Deen (religion) with Allah is Islam. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the Ayat (proofs, evidences, verses, signs, revelations, etc.) of Allah, then surely, Allah is Swift in calling to account. "
- Hence, anyone who refuse to accept Allah's Deen and refuses to accept Allah's Law, and refuses to judge according to Allah (swt), such a person is doomed and Allah's rejects such a person.
 - Allah (swt) says: وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ 3:85 And whoever seeks a Deen (religion) other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. "

Relationship to Kalima (كلمه) or Shahada (شهادتين)

When somebody submits to Allah (swt) and admits to His Deen, he or she proclaims their submission by announcing:

لا إله إلا الله محمد رسول الله

There is no Illah but Allah, Muhammad is Messenger of Allah

This is the Title of Islam, proclamation to Tawheed and the entrance to citizenship to Deen Allah. This is often referred to as testimony of faith "كلمه طيبه".

- It consists of two parts:
 - There is no إله Illah but Allah
 - Muhammad is His Messenger.
- The first part has two aspects – Negative and Positive:

- **There is no God:** Taking away any possibility of giving the capacity of God to any thing. Capacity of God in following sense:
 - As a creator and sustainer
 - As the law-maker.
 - As a judge to whom all creation is accountable.
- **But Allah:** Attributing it to Allah, and Only Allah
- **Reject all other Illah first:** Thus, a believer must first clean his heart from the belief of any other god or from the worship of any their deity or false power, only then can faith in the Oneness of Allah can be established. This has been stated in Quran in many verses such as: فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ 2:256 “So whoever disbelieves in Taghoot and believes in Allah...”³

Responsibilities after taking this Oath

- The declaration of faith means that one accepted to be citizenship of Deen (Islamic System) of Allah out of his freewill.
- And that one take oath that you will obey Allah’s Law and one will be obedient to Him alone. يَا أَيُّهَا الَّذِينَ آمَنُوا 4:59 “O you who have believed, obey Allah and obey the Messenger ..”.
- And one accepted that Truth is only what’s revealed in Allah’s book ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ 2:176 “That is because Allah has sent down the Book in truth”.
- And one accepted that the only true guidance is Guidance of Mohammad His Messenger. مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ 4:80 “He who obeys the Messenger has obeyed Allah..”
- And that Allah (swt) sent down book of Truth and guidance with His Messenger that one agreed to follow and one agreed to obey it to resolve all disputes. وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ 2:213 “... sent down with them the Scripture in truth to judge between the people concerning that in which they differed...”

Mere words not enough:

This can be illustrated by saying if one puts “Dr.” in front of his name doesn’t make him a doctor until he actually goes to university and certify and practice. Thus, by merely chanting la illah illa Allah one doesn’t become Muslim until he educate and practice⁴. Similarly, if one is thirsty, he cannot fulfil his thirst by saying “water

³ See Rejection of Taghoot later.

⁴ Meaning after proclamation of “la illah ..” one must first learn the two proclamations i.e. i) لا إله إلا الله ii) محمد رسول الله, and understand its meaning and effect, because learning them and their meaning is mandatory.

Secondly, the mukalif مكلف (an adult and mature person bound with sharia after his/her proclamation) must learn enough to clearly understand:

- a) Islamic Beliefs (اعتقاد)
- b) Actions (عمل) that are necessary to remain in fold of Islam
- c) Restraining from actions (ترك العمل) those are necessary to remain in fold of Islm.

water", except that he physically drinks water. Or if one is sick, he cannot cure himself by repeating the word "Advil Advil", except he physically eats that medicine. Thus, one cannot find paradise by merely declaring himself "Muslim Muslim", until he fulfils commands of Allah by doing it in action.

This fact is emphasized when the Prophet (pbuh) said that Iman consists over seventy branches:

It is narrated on the authority of Abu Huraira that the Messenger of Allah (pbuh) said: Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the removal of what is injurious from the path: and modesty is the branch of faith.⁵ [Sahih Al-Muslim]

Also, the Prophet (pbuh) expressed on various occasions to perform prayers, Zakat, fasting and other Islamic duties that are essential part of following the Hukm of Allah (swt).

Narrated Abu Huraira: A Bedouin came to the Prophet and said, "Tell me of such a deed as will make me enter Paradise, if I do it." The Prophet (pbuh) said, "Worship Allah, and worship none along with Him, offer the (five) prescribed compulsory prayers perfectly, pay the compulsory Zakat, and fast the month of Ramadan." The Bedouin said, "By Him, in Whose Hands my life is, I will not do more than this." When he (the Bedouin) left, the Prophet said, "Whoever likes to see a man of Paradise, then he may look at this man."⁶ [Sahih al-Bukhari]

Narrated Ibn Abbas:

"When the Prophet sent Muadh to Yemen, he said to him, "You are going to a nation from the people of the Scripture, so let the first thing to which you will invite them, be the Tawheed of Allah. If they learn that, tell them that Allah has enjoined on them, five prayers to be offered in one day and one night. And if they pray, tell them that Allah has enjoined on them Zakat of their properties and it is to be taken from the rich among them and given to the poor. And if they agree to that, then take from them Zakat but avoid the best property of the people."⁷ [Sahih al-Bukhari]

Accept the guidance from Allah's Prophet (pbuh):

The part of Shadatain (شهادتين) is to accept that Mohammad is the Messenger of Allah, and through Him Allah has sent His Law to govern our lives. Thus, we accept Mohammad word's without asking him evidence, and follow His guidance comprehensively. And we obey Muhammad's commands without hesitation and any resistance in heart. And we follow His guidance, and reject any thing else that's contrary to it. *أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا* - "We hear and we obey". The companions are the examples of this obedience. They obeyed the Prophet (pbuh) with out any hesitations.

Narrated 'Ubada bin As-Samit:

who took part in the battle of Badr and was a Naqib (a person heading a group of six persons), on the night of Al-'Aqaba pledge: Allah's Apostle said while a group of his companions were around him, "Swear allegiance to me for:

1. Not to join anything in worship along with Allah.

Hence, it is important that this person testify in such a way that no doubt remains about his total submission to Allah (swt) and His laws.

⁵ Sahih al-Muslim, Book 1 Iman, #56

⁶ Sahih Al-Bukhari (Kitab Al-Jana'iz, B23, #480

⁷ Sahih Al-Bukhari (Kitab at-Tawheed, v9, b93, #469)

2. Not to steal.
3. Not to commit illegal sexual intercourse.
4. Not to kill your children.
5. Not to accuse an innocent person (to spread such an accusation among people).
6. Not to be disobedient (when ordered) to do good deed."

The Prophet added: "Whoever among you fulfills his pledge will be rewarded by Allah. And whoever indulges in any one of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be expiation for that sin. And if one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)." 'Ubada bin As-Samit added: "So we swore allegiance for these." (points to Allah's Apostle) - Al-Bukhari

All of these narrations are suggesting that saying La Illah illa Allah and submitting oneself to rule of Allah bring new responsibilities and duties. It is the duty of every Muslim to diligently perform his or her responsibilities.

Superiority of La Illah Illa Allah:

Hence, whoever accepted the Tawheed and submitted to Allah's commands by fulfilling the desired actions will earn his place in paradise and will be pardoned for their (minor) mistakes. This is the understanding of saying La Illah illa Allah...

It is narrated on the authority of 'Uthman that the Messenger of Allah (may peace be upon him) said. He who died knowing (fully well) that there is no god but Allah entered Paradise. [Sahih al-Muslim]

Narrated Mu'adh bin Jabal:

The Prophet said, "O Mu'adh! Do you know what Allah's Right upon His slaves is?" I said, "Allah and His Apostle know best." The Prophet said, "To worship Him (Allah) Alone and to join none in worship with Him (Allah). Do you know what their right upon Him is?" I replied, "Allah and His Apostle know best." The Prophet said, "Not to punish them (if they do so)." [Sahih al-Bukhari]

Here it is worthwhile to remind again that all the above narrations from Prophet (pbuh) that are giving assurance to paradise doesn't mean that mere utterance of words "la illah illa Allah" will ensure a place in paradise and all sins will be expiated, as we have explained. This really means that a person who truly admitted to the Tawheed of Allah (as in La illah..) and did not committed a shirk⁸, then Allah (swt) with His mercy may forgive him on day of judgment or, this person will first receive the punishment in hell, but later be forgiven due to his honest admittance of La Illah..

Allah (swt) doesn't forgive the people who commit shirk by associating him partners. One form of associating partners to Allah (swt) is to deny Allah's Sole right to Legislate and deny Allah's attribute of Al-Hakim⁹. This is clearly explained in verse: 4:48 - إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ "Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills.."

Obligation to Rule and Judge with Laws of Allah's Shariah

⁸ Shirk is the worst crime against Allah (swt). إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ. And Allah (swt) will never forgive the person who makes Shirk. إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ. And Mushrik people will remain in Hellfire for ever. وَالْمُشْرِكِينَ فِي نَارٍ جَهَنَّمَ خَالِدِينَ فِيهَا. See chapter of Shirk later in this book.

⁹ See discussion on Relationship to Tawheed al-Asma wa-Sifat (توحيد الأسماء والصفات) earlier.

The two most important commands of Allah (swt) are to do two simple things:

1. **FOLLOW his Shariat and DO NOT follow those who don't know:** Allah (swt) said:

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ

45:18 "Then we have put you (O)Muhammad on an evident way of our commandment, so follow that and do not follow the desires of those who does not know"

2. **DO NOT make partners to Allah in Legislating Deen:** Allah (swt) said:

إِنِ الْحُكْمُ إِلَّا لِلَّهِ يَفْصِلُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ

6:57 "The decision is only for Allah. He relates the truth, and He is the best of deciders".

وَلَا يُشْرِكْ فِي حُكْمِهِ أَحَدًا

18:26 "...And he makes none to share in His Decision and His Rule."

Judgment & Rule is only for Allah (swt)

Allah (swt) is the Hakim الحاكم. He is the supreme Legislator. All commands, judgement or legislation belongs to Allah (swt):

إِنِ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

12:40 The command (or the judgement) is for none but Allah. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight religion, but most men know not.

No human is Abd (slave) of other human, i.e. No human has absolute authority over other human. This is the very essence of descending Quran is to free human from other humans, instead Justice is defined by Allah (swt), The Creator of All beings, and this justice is equally applied to all.

The very essence of "La Illah illa Allah..." is that Allah (swt) is "The Illah". And Allah (swt) is the only one who defines the Law and Judgment. Those who seek to define the Law and Judgment parallel to the Laws of Allah or in contradiction to Allah's law are in essence claiming Uloohiyah with Allah (swt), or seeking partnership with Allah (swt) as "Illah". This is indeed a major Kufr and Shirk.

Those who claim that right are called "Taghoot" (الطاغوت) as the origin of the word "Toghian" (طغيان) in Arabic means exceeding the limit. Taghoot is any and every body or individual who claims the right of Uloohiyah with Allah. Please see our discussion on Taghoot earlier.

Thus, no human has right to forbid anything on other human except that Allah (swt) forbids it on His creation Himself, nor they have right to permit anything on other humans if the Creator Himself prohibited it.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ

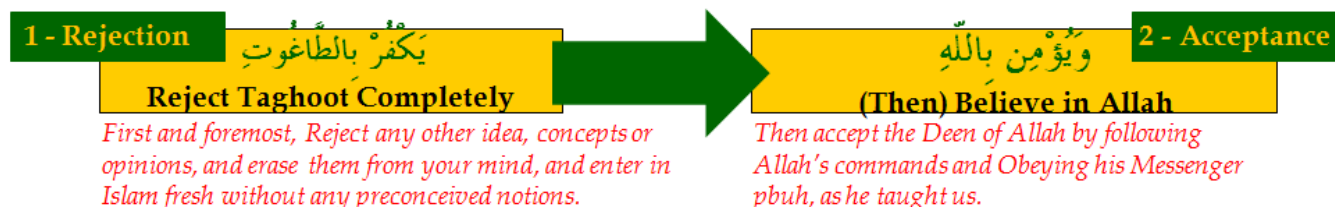
16:116 And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to

Allah`s opposition of Taghoot

A person can never be a true believer or *Momin* until he rejects *Taghoot* completely:

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ

2:256 So whoever disbelieves in taghut and believes in Allah has grasped the most trustworthy handhold with no break in it



- This is similar to the title of Islam لا إله إلا الله, which has two aspects – Negative and Positive:
Negative: that There is no God: Taking away any possibility of giving the capacity of God to anything But Allah; Positive: by Attributing it to Allah, and Only Allah
- فَمَنْ يَكْفُرُ بِالطَّاغُوتِ وَيُؤْمِنُ بِاللَّهِ – Hence, negative part is first reject any one who rebels against Allah or who is enemy of His religion, than positive part to accept Allah's Deen.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

16:36 And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut.

- Person who Rejects the Deen of Allah is the friend of *Taghoot*:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

2:257 Allah is the ally of those who believe. He brings them out from darkness into the light. And those who disbelieve – their allies are Taghoot. They take them out of the light into darkness. Those are the companions of the Fire; they will abide eternally therein.

Ibn Qayyim explains: (*Taghoot* is) Any person or entity that due to whom person transgresses his limits (in obedience to Allah (swt)), even if he is god (other than Allah), a religious leader, or any person whose obedience is compulsory. Thus, Taghoot of every nation is:

3. who they make judgement with by leaving judgement of Allah and His Messenger, or
4. they worship him (in rituals) by leaving Allah, or
5. they follow him without guidance of Allah, or
6. they following him in things which are contrary to commands of Allah (knowing or unknowing).

A. A. Mawdudi explains: Literally, this word can apply to a person who commits any kind of transgression. In the sense in which it is used in the Qur'an it denotes a person who transgresses the limits prescribed by his status as a creation of God, who sets himself up as a god and makes the people treat him as such. He further explains three categories i) Fisq, ii) Kufr iii) Tahgoot

- Punishment for those who transgressed:

فَأَمَّا مَنْ طَغَى - وَآثَرَ الْحَيَاةَ الدُّنْيَا - فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى

79:36-38 "So as for he who transgressed, And preferred the life of the world, Then indeed, Hellfire will be [his] refuge."

- قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ ﴿5:60﴾

Complete Submission to Allah's Commands

The true submission means that we completely surrender to the commands of Allah, and we fully accept the guidance that He sent down via His messenger without any hesitation and resistance against it.

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

2:108 "O you who have believed, enter into Islam completely [whole heartedly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy"

Submitting to other than Allah leads to ضلالة misguidance:

Following any guidance other than what Allah (swt) sent will inevitably lead to misguidance ضلالة. When one reject Allah's commands and submits to commands of any other, for any number of given reason, he set himself to eventually fail. And that not only he fails himself, he leads other people to fail with him. This compromises of following areas:

- Do not follow desires of yourself:

- 28:50 - وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بَعِيرٍ هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ "And who is more astray than one who follows his desire without guidance from Allah? Indeed, Allah does not guide the wrongdoing people." -
- 25:43 - أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا - أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا "Have you seen the one who takes as his god his own desire? Then would you be responsible for him?" 25:44 "Or do you think that most of them hear or reason? They are not except like livestock [animals]. Rather, they are [even] more astray in [their] way."

- Do not follow desires and opinion of those who do not know:

- 5:49 - وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ "And judge, [O Muhammad], between them by what Allah has revealed and do not follow their vain desires.."
- 2:120 Say, "Indeed, the guidance of Allah is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper

- 45:18 Then We put you, [O Muhammad], on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know”
 - Do not blindly follow forefathers:
 - 2:170 And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided?.
 - 5:104 And when it is said to them, "Come to what Allah has revealed and to the Messenger," they say, "Sufficient for us is that upon which we found our fathers." Even though their fathers knew nothing, nor were they guided?.
 - 5:105 O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided. To Allah is your return all together; then He will inform you of what you used to do.
- (Also, Yunus 10:78, Al-Ambiya 21:53, Az-Zukhruf 43:23-25, Luqman 31:21-23, 2:166-167)
- Do not submit to any other than Allah:
 - 6:116 “And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but falsifying.”.
 - Do not submit to any other Deen: Total Submission means that after the True Guidance of Allah (swt) has arrived then its is only befitting to this Guidance that we reject any thing that conflicts with this True Guidance:
 - 3:83 “So is it other than the Deen of Allah they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?”. Means reject any other Deen other than Allah’s Deen.
 - 2:256 ... So whoever disbelieves in taghut and believes in Allah has grasped the most trustworthy handhold with no break in it.

There be no resistance against Allah’s commands:

Thus, once we learned that this is the true order of Allah (swt) or this is true instructions from Muhammad (pbuh), we submit to it with any resistance in our heart.

- 4:65 “But no, by your Lord, they will can have no Faith, until they make you [O’ Muhammad] judge in all disputes between them, and find in themselves no resistance against your decisions, and accept [them] will full submission.”

- 33:36 - وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُمْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا “It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decisions. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error.